

ice. 1 a.  
1 a.  
ish. 1 a.  
& 4 as.  
du 9 pie  
of 6 pie  
bf 6 pie  
bf 6 pie  
ts 6 as.  
h, 8 as.  
1 a.  
4 as.  
1 p.  
3 p.  
3 p.  
6 p.  
6 p.  
6 p.

Rs.As.

0 1  
0 1  
0 5  
4 0  
5 0  
3 8  
1 4  
0 8  
0 8  
1 0  
1 0  
0 8  
1 0  
India  
ANA.  
Fund  
condition  
ing 58  
ensions.  
sted in  
in any  
n may  
Manag-  
desired.  
is who  
OR, BA  
NJAB.

Registered L. 39

# THE NUR AF SHAN

PUBLISHED EVERY FRIDAY.

Vol. X.

LUDHIANA:—January 19th, 1906.

No. 3.

## FOREIGN TELEGRAMS.

London, Jan. 9.

The first polling takes place at Ipswich on the 12th instant and a dozen more on the 13th instant, including Manchester.

Calcutta, Jan. 11.

A special cable to the *Englishman*, states that the elections are being bitterly contested. Mr. Balfour is nightly heckled at Manchester and Sir Henry Campbell-Bannerman was refused a hearing last night at Shrewsbury.

London, Jan. 9.

The Chinese labour correspondence has been published. Lord Elgin first directed that every step should be taken to prevent the shipment of 14,700 coolies already granted licenses, but after a strong protest from Lord Selborne, Lord Elgin cabled on the 5th instant that the licenses be allowed to stand.

The revolutionaries at Rostoffondon have been finally crushed in the suburb constituting their stronghold which was captured after six days' fighting with artillery and infantry.

London, Jan. 10.

The trial of 268 of the Sevastopol naval mutineers begins at Kertch in a fortnight. The most famous of the St. Petersburg advocates will defend them.

It is reported that a Paris Syndicate of Banks has agreed to advance Russia a hundred million roubles in gold at 6½ per cent repayable out of the next loan issued in France.

The Viceroy of the Caucasus reports to the Tsar the extension of the revolution. The rebels have seized the railways and organised a general strike. A fresh agrarian movement has taken place in districts of Jovi and Dushat and martial law has been proclaimed. Fighting between the Tartars and Armenians at Elisabetspol continues.

London, Jan. 11.

The electoral campaign in England continues most active, and the speeches of candidates are of the most heated description.

Sir Henry Campbell-Bannerman spoke yesterday at Liverpool, Chester, Wrexham and Shrewsbury. He was shouted down at Shrewsbury by a group of youths cheering for Chamberlain and singing the National Anthem.

Mr. Lyttelton at Leamington attempted to address a gathering yesterday but was unable to speak owing to the uproar.

Mr. Balfour spoke at two meetings held at Manchester, but was subjected to a persistent heckling. He referred to a scandalous leaflet which is being circulated accusing his ancestor of malpractices as a contractor in India and described it as the lowest depth of political meanness.

Mr. Haldane, speaking at Dunbar, said that an efficient army was necessary to maintain peace.

The *Daily Telegraph* publishes a telegram from its Tokio correspondent stating that a secret Chino-Japanese Agreement which has been concluded between the two countries precludes foreign interference in the Manchurian Railways.

Prince Arthur of Connaught and suite have started for Japan. The Prince takes three Orders of Merit, one being for Marshal

Oyama, another for Admiral Togo and the other for the Marquis Yamagata.

London, Jan. 12.

A more sober tone is manifest in the press controversy but rowdiness is rampant everywhere. Some of the candidates have been pelted with mud and stones. Mr. Lloyd George at Leamington and Mr. Lyttelton at Warwick were shouted down last night.

Mr. Asquith at Perth warned the country that remission of taxation was impossible till the general level of expenditure was reduced and better provision made for the redemption of the National Debt.

Advices from St. Petersburg state that the Duma will not assemble before the end of April the delay being due to the preparation of new lists consequent on the large extension of the suffrage. Government notifies that the meeting will then only be possible if there are no more strikes and disorders. The council of the Empire which constitutes the Upper House will consist of 176 members.

An official despatch states that two bombs were thrown at a Cossack patrol from an Armenian seminary at Tiflis which wounded four men and killed a boy. The house was surrounded and bombarded, and a store of bombs within exploded killing thirty-three and wounding three hundred. Another bomb throwing house was similarly bombarded and exploded, eight insurgents being killed.

The death is announced of Sir Mount Stuart Elphinstone Grant Duff.

London, Jan. 13.—1 p.m.

Extraordinary scenes took place in London last night, the Strand and Fleet Street were filled with excited crowds, some of the enterprising newspapers announcing the results of the elections by sky-signalling, lantern screens and ladders. The news of Mr. Balfour's defeat was received with the wildest enthusiasm. It is believed that a safe seat will be found for Mr. Balfour at Eccles.

London, Jan. 14.—12-15 p.m.

Count Tatterbach interviewed in Paris said that he expected the Morocco Conference would last two months. He was convinced an agreement would be reached.

London, Jan. 15.

The Conservative papers this morning in commenting upon the result of the elections up to the present do not seek to minimise the significance of the pollings. The Liberal papers on the other hand are most enthusiastic, especially with regard to the fact that only two Chamberlainites have been returned.

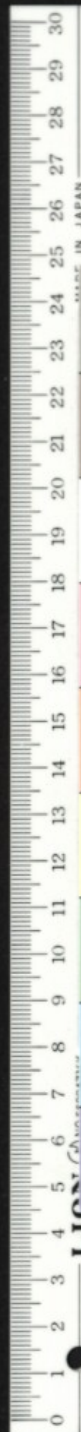
The analysis of the voting shows a remarkable increase in the Socialist and Labour votes, namely 63,692 when compared with 20,731 in the same constituencies in 1900. The net Liberal turnover is 64,970.

London, Jan. 16.—5-2 a.m.

The Morocco Conference opens to-day. The press regards the prospects as being rosy.

Allahabad, Jan. 16.

London, Jan. 15.—Dr. Klein claims to have discovered a plague prophylactic. It is a powder, and he claims that in this form it is more reliable than Haffkine's fluid. It is also quickly preparable in large quantities, and free of the contamination difficulty.—*Pioneer Special*.





## EDITORIAL NOTES.

We print in this week's issue another interesting account of the working of God's Holy Spirit in this land. Just as there is nothing which gives such encouragement to the soldiers of a regiment as the news of victory achieved by some other part of their own forces, so there is nothing which does and should give the Christian church such satisfaction as the report of a Revival, be it in India or in some other part of the world. Of course, it goes without saying that the Revival must be a genuine one, otherwise the effect will be precisely the opposite of what has just been stated. During the late war one of the most disastrous features for Russia was the attempt to encourage its troops and the ignorant peasantry by *false* reports of victory. A knowledge from the very beginning of the war of their own weakness might have done something to arouse a spirit of loyal self assertion, but when, after hearing the glowing accounts of this and that successful engagement, the poor people had at last to face the bitter truth of their utter defeat, the reaction was more than they could bear. It is easy to see that a similar condition must obtain in the life of the church. There will be nothing so disastrous to the cause of Christ as a spurious Revival. The first suspicion of insincerity or mere emotion will do as much harm as years of coldness. But it is because we are convinced that what we are seeing around us in India these days is *not* of this latter kind that we hail such reports as we issue this week as worthy not merely of credence, but of forming genuine fuel for enthusiasm.

"Holy Bible, book divine,  
Precious treasure, thou art mine;  
Mine to tell me when I came,  
Mine to teach me what I am;  
Mine to chide me when I rove,  
Mine to show a Saviour's love;  
Mine to prove by living faith  
Man can triumph over death.  
Holy Bible, book divine,  
Precious treasure, thou art mine."

Hold the mind prayerfully in conference with God. We are certain of success; go, nothing doubting.

## THE STONES CRYING OUT.

Professor Kittel, of Leipzig, who occupies the chair formerly held by the elder Delitzsch, has recently published a pamphlet in which he maintains that spade and pick, and the labours of scholars on the discoveries made in the mounds of the East, have only confirmed the Bible. "There need be no fear but that the eventual outcome of the Assyriological and Babylonian finds will add to the dignity and claims of the Scriptures." He reminds us that little more than a generation ago it was regarded as the essence of wisdom to discredit the story of the siege and even the very existence of Troy. Schliemann dug Troy up, and turned this scepticism into ridicule by his discoveries. At that time it was almost an axiom amongst philologists that there was no such historical character as Minos. Now the palace and throne of that great king have been unearthed in Crete. Even King Midas, of Phrygia, was declared to be a myth; now the Assyrian inscriptions have told us that he was one of the great kings of the eighth century before Christ.

Similarly the corrosive criticism of sceptics hostile to the Scriptures is itself corroded by modern discoveries.

Some years ago the great Ewald uttered the pronouncement that the names of the great patriarchs were not those of historical characters, but merely the names of certain tribes. Indeed none of the earlier records of the Old Testament were regarded as historically reliable, since the evidence of writing at so early an age could not be furnished. The earliest historical period in the Old Testament was that of the Judges and of Saul, when civilisation and religion were at such a low ebb, that before that period there could not have been any higher culture!

But now come the finds of the discoverers. The search for a low state of culture in the earlier period has been in vain; the very opposite was the case. Whatever the excavator finds shows a higher and higher condition in this respect. From the earliest pre-Semitic period of Babylon we possess Sumirian finds of exceptional beauty, dating back to the fourth pre-Christian millennium. Hilprecht has found two bronze gazelle heads from this time that will compare favourably with the best productions of modern art. The later period of Babylonian civilisation never attained to the state of the earliest in this regard.

All this shows that the hypothesis as to the crude civilisation of earliest Israel can not be maintained in the light of historical parallels. The age of the Judges was evidently a period of decay, and was preceded by one of higher and deeper culture, as is depicted in the Old Testament. This is further evidenced by the Tel-el-Amarna tablets, which prove the existence of literature and a high degree of culture in Palestine and the surrounding countries as early as 1400 B. C. In the light of these facts, it would be remarkable, not if Israel had a literature as early as the days of Moses, but if it had not had.

Exchange.

To de  
little Ch  
month, is  
some litt  
may be le  
we have co

Last M  
ing in the  
returned t  
working a  
the first  
the reviva  
it was on  
vival had  
Ramabai's  
been reco

power. I  
and Telegr  
sionaries

band, in c  
Miss Ab  
on Novem

ular daily  
The me  
number c

and whi  
Prayer-b  
and ano

fore God  
church.

break of  
"with s  
the subs

a regula  
ed mar  
trembling

the roo  
rams st  
occurre

school,  
meeting

which  
and te  
for Ind

India.  
this m  
It was

were  
first to  
day a



## REVIVAL AT RATNAGIRI, INDIA.

To describe the scenes that have taken place in the little Christian community of Ratnagiri, during the past month, is not possible; and we attempt here only to tell some little about it, with the hope and prayer, that others may be led to seek the same richness of blessing into which we have come.

Last May some of our Missionaries received a rich blessing in the annual convention at Koonoor, South India, and returned to their work, inspired with the one thought of working and praying for a revival in the church here. From the first of June to November, daily meetings, to pray for the revival were held. Some blessing was received, but it was only enough to create a hunger for more. The revival had broken out at Mukti, near Poona, among Pandita Ramabai's people, the last of June, and great blessing had been received. The Spirit of prayer was given in great power. Prayer Bands were organized and went to Poona and Telegaum, where much blessing followed. The Missionaries of Ratnagiri station united in inviting a Prayer-band, in charge of Miss Abrams of Mukti, to visit Ratnagiri. Miss Abrams and a Band of ten girls arrived in Ratnagiri on November 26, and met with the congregation at its regular daily prayer-meeting at 8 o'clock the same evening. The meeting began as usual, with a hymn, followed by a number of prayers. After two or three had led in prayer and while one person was still praying, a member of the Prayer-band began to pray, and then another and another and another until all ten were agonizing before God, for the sins of the members of the Ratnagiri church. Soon other voices were heard, and a general outbreak of prayer all over the room followed, accompanied "with strong crying and tears". This scene reenacted at the subsequent meetings, was simply indescribable. It was a regular roar,—Niagara on a small scale. The Spirit worked marvellously; under His influence there was swaying, trembling, rolling, shouting, crying, striking, etc., all over the room at the same time. After half an hour, Miss Abrams started a hymn and gradually all quieted down. This occurred Saturday night. Sunday morning after Sabbath school, Miss Abrams spoke (as she did at all subsequent meetings) followed by more than a half hour of prayer, in which with few exceptions all joined, with "strong crying and tears". At one o'clock a meeting was held for prayer for India, this being the day appointed for prayer for India. Miss Abrams and the Band were not present at this meeting. There was not much prayer for India. It was mostly for ourselves, every one realizing that we were not yet ready to intercede for others, but needed first to get right with God ourselves. The regular Sunday service was held at 4 o'clock, but it was given up to

prayer, a perfect storm of prayer bursting out the moment the minister said "Let us pray." At the evening meeting the same scenes were reenacted, the Prayer-band agonizing for the people, and the people in dreadful agony of conviction, crying to the Lord for mercy; and in their agony, beating their breasts, falling and rolling on the floor, and in other ways manifesting the agony of soul through which they were passing, under conviction of sin.

On Monday at 8 o'clock after a season of the most intense prayer, the break came. A Bible woman in fearful agony, got up and confessed her sins, and made restitution of five rupees, of which she had robbed the Lord. She was followed by another Bible woman, who made several confessions, and some restitution. Then came one of the teachers, a woman, making confession and restitution of money. Then a former Bible woman and orphanage matron, who confessed to having given false accounts, and to having taken supplies aggregating hundreds of rupees. Then others followed, confessing to sins of the most dreadful character. This meeting continued from 8 to 11 A. M. The evening meeting continued from 8 to 12, in which many confessions were made. After going to their homes the people continued in prayer. At 3 A. M., the children in the orphanage were still agonizing in prayer, all crying out to the Lord at the same time.

This agonizing for sin and confession continued through the week. All, from the missionary down to the child of three or four, were humbled in the dust and were compelled to get up before the people and confess their sins. Some dreadful confessions were made. Many confessed to breaking all the commandments, in most cases confessing to particular transgressions. Nearly all had to confess that they had broken the seventh commandment. It was awful, but there was no peace found until it was done. Some held back, and the agony they passed through was indescribable. Some were thrown on the floor and passed through awful agony, before they would yield and confess.

Wednesday, November 30, was the greatest day, and the scenes of the day were simply indescribable. One woman had an awful fight. It was a real case of demoniacal possession. Nothing else will explain it. She was tossed here and there, over the seats and on the floor. For a long time the demon refused to depart, but at last after much striving in prayer, in the name of Jesus the demon fled, and the woman had some peace; but not for long. The same thing was repeated four different days, until we began to think their name was Legion; but when the fourth demon was cast out the woman found peace, and she is still rejoicing with exceeding great joy.

When they found peace, they would jump up and begin





to sing and dance, their faces beaming with the light and radiance of Him who had met and conquered them. But soon they would be on their knees again, not for themselves now, but in awful agony for others. One woman who had found peace in her own room, after a long and hard struggle, came rushing into the meeting and told the leader that she was so happy that she had to sing and dance, which she actually did, and was not only encouraged but was assisted by the leader. It may seem rather strange to read that a staid Presbyterian minister would indulge in such undignified practices, but the Spirit leads us to do many things in these meetings, that we would not have believed ourselves, a month ago. The joy experienced must find outward expression. This woman sang and danced with great joy for a time and then fell to the floor in an agony of prayer, not for herself now but for her husband, and she continued to agonize for him until he too found the blessing.

The meetings continued in intensity throughout the week. Each meeting was marked by intensity of prayer, confession of sin, and victory. By Saturday with few exceptions, the 110 Christians had confessed sin, and many had come into great victory and blessing; but many had not yet gained the victory. On Saturday, the little congregation from Vengurla, consisting of 17 large and small arrived.

On Sabbath, afternoon the Lord's Supper was celebrated. Three boys from the Orphanage were baptized and received into church fellowship. Such a blessed Communion service was never before experienced in our little church, and we doubt if the like has often been experienced elsewhere. When the minister said "Let us pray", a perfect storm of prayer broke out all over the room, and simply filled the church. Great blessing followed. The night before the meeting continued from 8 P. M. to 3 A. M., and most of the time was spent in agonizing before God, and many of us received a blessing that prepared us for the blessed Communion service on Sabbath.

On Monday, the meeting began at 8 A. M., and continued until 5 P. M. attended with great blessing. Again at the 8 o'clock meeting, the Lord worked marvellously. After a long season of general prayer, while Miss Abrams was leading in prayer, a woman from Vengurla was rolling on the floor in great agony. Suddenly she jumped up and ran up to Miss Abrams, shouting "Stop praying, this is no time for prayer, you are the only holy one here, others must confess their sins first. If you don't stop praying I'll hit you in the mouth." She was carried by force out into one of the rooms, and a perfect storm of prayer broke out, unparalleled as yet, in intensity. It was a clear case of demoniacal possession. The woman was torn and tossed by the fury of the demon. The prayer continued unabated until the demon fled, and the woman came into great blessing. She immediately came into the room and apologized for her action under the power of the demon.

From this time on the meetings were devoted more to seeking the baptism "with the Holy Spirit and fire."

(Matt. 3:11.) This had been emphasized from the beginning, but was dwelt on now for power in service. Thursday night, most of the congregation stood up in answer to the question "Have you received the baptism with the Holy Spirit and fire?" From this time on there was not much conviction of sin, save in a few cases where the Lord revealed sins that had been forgotten. The meetings now were taken up largely with testimony and praise, and announcing of resolutions made to give up smoking and other evil habits. One teacher had just laid in a supply of 600 cigarettes. These he gave to a member of the Prayer-band, who took them out and burnt them. Many others arose and promised, God helping them, that they would quit smoking. God's praise was much sung in these and in subsequent meetings. One hymn, "Let us with a glad-some mind," (Psalm 136) was frequently sung with a Hallelujah chorus. One night this chorus was sung for more than an hour without any interruption, with clapping of hands and dancing. Many in their ecstasy, danced and danced, all unconscious, until they fell down exhausted. No doubt many will say this was due to an unwise enthusiasm that ought to have been restrained. Those who witnessed it do not say so. Those who saw these faces in which the very radiance and glory of Jehovah shone, and still shines, knew that they had "Looked unto Him and were radiant," (Psalm 34:5) and rejoiced with them in their rejoicing.

During this second week of the revival, one heathen boy, who had been much in our prayers, came out and confessed Christ and was baptized on Sunday, December 10.

December 21, Dr. Howard Agnew Johnston, reached Ratnagiri, and remained with us Tuesday, Wednesday and part of Thursday. These three days were given up to him; and seven of the nine addresses which he gave, were made to the people through an interpreter. The Lord blessed these addresses very much, and chose for him the addresses that the people needed, at the stage of the revival that they had reached. The storms of prayer that followed his addresses were something to be remembered, and Dr. Johnston will, no doubt, carry their memory with him, as he speaks to other dusky audiences in other parts of the world, and will be helped by that memory to give his message with ever increasing power.

Miss Abrams and the Prayer-band left on Monday, Dec. 18, to go to Wadgaon, another of the churches of our Mission, situated in the Deccan. The meeting on Monday night, after their departure was one of the most remarkable of the series. The storm of prayer continued longer than it ever had before. Once it had almost died down, but broke out afresh with renewed earnestness and continued for a long time. This prayer was mostly for the Wadgaon church, and for the heathen people about us.

The meetings are still continuing each evening. The mornings are devoted to witnessing to the heathen. Such large bands of witnesses never went out in this place before. Every Christian is witnessing for Christ and the message is listened to as never before. The disciples have tarried at Jerusalem until endued with power from on high, and now they are going out into our Jerusalem and Judaea, and they will go into Samaria and unto the uttermost parts of the earth.

A few words should be added about the manifestations accompanying this revival. In many cases there is severe shaking of the body. This occurs when agonizing in prayer, for others. The body is swayed from side to side, backward and forward, etc. Falling and rolling on the floor, and striking the breast, with awful crying, accompanies deep conviction of sin, and the casting out of demons.

Many have seen the Cross, angels experienced in "Spirit of but service. In call for wages be thrown o will say that perience on There is the Holy Spirit only part of one too, if h it. The sim ly above. I could. It is save the voi This prayer that is giv speaking, th and their bo speaker clo breaks out But it is no ence the sa closet. Th meetings o gether, at a of simultan in the midd orphanage c

Is it all this questi have already see." Con in the past before God His holines ye shall kn been made Restitutio have been afraid to te ing faces. heathen, o great bold ed their li become ra those who change of perience experiences

The praying n parts of India and praying th us, and th against al and that t measure c reign."

Ratnagiri

December

MAWA



Many have seen visions of various kinds,—Christ on the Cross, angels with drawn swords, fire, etc. Many have experienced inward burning, marking the cleansing by the "Spirit of burning" (Isaiah 4:4) and His empowering for service. In some cases this burning is so intense that they call for water to quench the fire, one woman asking that water be thrown on her as she was burning up. Perhaps some will say that this is all imaginary. If it has once been experienced or witnessed even, there will no doubt remain. There is the promise of the two-fold baptism "with the Holy Spirit and fire." (Matt. 3:11) Many appear to get only part of it, the "Holy wind," but the "fire" is for each one too, if he but claim it and when he gets it he will know it. The simultaneous prayer has been referred to frequently above. It cannot be restrained, and we would not if we could. It is a rare thing now to hear a single voice in prayer, save the voice of the one that continues longest in prayer. This prayer will not always wait for the close of the address that is given at each meeting. While the speaker is still speaking, the Spirit of prayer will come upon some, and her and their bodies will begin to shake and sway, and when the speaker closes and sometimes before, a storm of prayer breaks out all over the room and becomes a perfect roar. But it is not an uproar. In the midst of it one can experience the same peace that he finds in the privacy of his own closet. This simultaneous prayer is not confined to the meetings only. Wherever two or three are gathered together, at all hours of the day or night, there will be a season of simultaneous prayer. It is not an unusual thing to awake in the middle of the night, to hear a roar of prayer in the orphanage or in other places.

Is it all real? To those of us who have gone through it, this question seems out of place; but some from a distance have already asked it. In reply we would say "Come and see." Come to Christ in the same way these people have in the past month, and you will know. Humble yourselves before God, realize that you are nothing, that in view of His holiness you are vile. We also reply "By their fruits ye shall know them." Differences of long standing have been made up, and a beautiful harmony and unity prevail. Restitution has been made. Silver and gold ornaments have been thrown into the collection bag. Those who were afraid to testify for Christ in public, testify now with beaming faces. Many who never gave the message to the heathen, or who went in fear and trembling, now go with great boldness and rejoicing to tell of Him who has changed their lives. Yes, they have looked unto Him, and have become radiant with His own glory and beauty. Many of those who had been baptized had never experienced any change of life, had not been converted; but all have experienced that change now, and it has been a very definite experience to all.

The Lord has been very gracious to us, and we are praying now that this graciousness may be shown in all parts of our Mission, and throughout this whole land of India and unto the uttermost parts of the earth. We are also praying that He will continue the work He has begun in us, and that we may so abide in Him, that the power to stand against all the wiles of the evil one may be continually ours; and that the power for service may be given in greater measure day by day "until He come whose right it is to reign."

Ratnagiri, INDIA.

December 25, 1905.

A. L. WILEY.

### FACTS DISTINCTIVE OF CHRISTIANITY.

The finest writers are Christians.  
The most eloquent orators are Christians.  
The happiest people are Christians.  
The sweetest poets are Christians.  
The best-contented people are Christians.  
The model soldiers are Christians.  
The greatest scholars are Christian.  
The most successful statesmen are Christians.  
The highest civilization is Christian.  
The discoverers of undisputed facts of the highest importance are Christians.  
The most orderly society is Christian.  
The judge on the bench that has the most respect is Christian.  
The man that influences other men most is Christian.

—Herald of Gospel Liberty.

I need not leave the jostling world,  
O wait till daily tasks are o'er,  
To fold my palms in secret prayer  
Within the close-shut closet door.

There is a viewless cloistered room  
As high as heaven, as fair as day,  
Where, though my feet may join the throng,  
My soul can enter in and pray.

No human step approaching breaks  
The blissful silence of the place;  
No shadow steals across the light  
That falls from my Redeemer's face.

One hearkening even cannot know  
When I have crossed the threshold o'er;  
For he alone who hears my prayer  
Has heard the shutting of the door.

—Harriet McEwen Kimball.

The crosses of the present moment always bring their own special grace and consequent comfort to them; we see the hand of God in them when it is laid upon us. But the crosses of anxious forebodings are seen out of the dispensation of God; we see them without grace to bear them; we see them indeed through a faithless spirit, which banishes grace. So everything in them is bitter and unendurable; all seems dark and helpless.

—Fenelon.

Love is the first comforter; and, where love and truth speak, the love will be felt where the truth is never perceived. Love, indeed, is the highest in all truth; and the pressure of a hand, a kiss, the caress of a child, will do more to save, sometimes, than the wisest argument, even rightly understood.

Good manners may be said to be the small change of Christian effort.

—M. L. Haines.



### THY WILL BE DONE.

BY THE LATE HON. JOHN HAY.

Not in dumb resignation we lift our hands on high ;  
Not like the nerveless fatalist, content to do and die.  
Our faith springs, like the eagle's, who soars to meet the  
sun,  
And cries exulting unto Thee, "O Lord, Thy will be  
done !"

When tyrant feet are trampling upon the common weal,  
Thou dost not bid us bend and writhe beneath the iron  
heel.

In Thy name we claim our right by sword or tongue or  
pen,

And even the headsman's axe may flash Thy message  
unto men.

Thy will ! It bids the weak be strong ; it bids the strong  
be just ;

No lips to fawn, no hand to beg, no brow to seek the  
dust.

Whenever man oppresses men beneath the liberal sun,  
O Lord, be there ! Thine arm make bare, Thy righteous  
will be done.

### THE THREE CALLS.

(An old poem.)

O slumberer, rouse thee ! despise not the truth,  
But give thy Creator the days of thy youth ;  
Why standest there idle ? the day breaketh, see,  
The Lord of the vineyard is waiting for thee.

Holy Spirit, by thy power,  
Grant me yet another hour ;  
Earthly pleasures I would prove,  
Earthly joy and earthly love ;  
Scarcely yet has dawned the day,  
Sweetest Spirit, wait, I pray.

O loiterer, speed thee ! the morn wears apace,  
Then squander no longer the remnant of grace ;  
But haste while there's time with thy Master agree,  
The Lord of the vineyard stands waiting for thee.

Gentle Spirit, prithee stay,  
Brightly beams the early day ;  
Let me linger in these bowers,  
God shall have my noon-tide hours ;  
Chide me not for my delay,  
Gentle Spirit, wait, I pray.

O sinner, arouse thee ! thy morning is past :  
Already the shadows are lengthening fast ;  
Escape for thy life, from the dark mountains flee !  
The Lord of the vineyard yet waiteth for thee.

Spirit, cease thy mournful lay,  
Leave me to myself, I pray ;  
Earth hath flung her spell around me ;  
Pleasure's silken chain hath bound me ;  
When the sun his path hath trod,  
Spirit, then I'll turn to God.

Hark ! borne on the wind is the bell's solemn toll,  
'Tis mournfully pealing the knell of a soul ;  
The Spirit's sweet pleadings and strivings are o'er,  
The Lord of the vineyard stands waiting no more.

### OUR COLORS.

BY LAURA E. RICHARDS.

Red ! 'tis the hue of battle,  
The pledge of victory ;  
In sunset light, in northern night.  
It flashes brave and free.  
"Then paint with red thy banner,"  
Quoth Freedom to the land,  
"And when thy sons go forth to war  
This sign be in their hand !"

White ! 'tis the sign of purity,  
Of everlasting truth ;  
The snowy robe of childhood,  
The stainless mail of youth.  
Then paint with white thy banner,  
And pure as northern snow,  
May these thy stately children  
In truth and honor go.

Blue ! 'tis the tint of heaven,  
The morning's gold-shot arch,  
The burning deeps of noontide,  
The stars' unending march.  
Then paint with blue thy banner,  
And bid thy children raise  
At daybreak, noon, and eventide  
Their hymn of love and praise.

Valor and truth and righteousness,  
In three-fold strength to-day  
Raise high the flag triumphant,  
The banner glad and gay.  
"And keep thou well thy colors,"  
Quoth Freedom to the land,  
"And 'gainst a world of evil  
Thy sons and thou shalt stand."

—:O:—

I know nothing that has exercised a more pernicious  
influence on religion than that unhappy divorce which has  
been effected between religious duty and the every-day  
duties of life.

—John Cunningham.

12

10

## The Lake Memorial Scripture Examination.

For Indians of the Panjab under 23 years of age.

Rupees 150 are given in prizes & an illuminated cer-  
tificate to all who pass.

For subjects & full particulars of next Examination  
(July, 1906.) Apply to

THE REV. M. E. WIGRAM.

PESHAWAR.



**THE INDIAN STANDARD. EX.**

A MONTHLY MAGAZINE.

The Organ of The Presbyterian Church in India.

This paper is devoted to the interests of Christian work and to all that makes for the upbuilding of the Indian Church

Published at the Rajputana Mission Press, Ajmer, price Rs. 2/ 4/per annum, postage included.

Editor: The Rev. J. A. Graham D. D. Kalimpong Bengal.

All correspondence relating to subscriptions, advertisements, &c., should be addressed to the Manager, Mission Press, Ajmer, Rajputana.

**THE NUR AFSHAN.**

A Weekly Newspaper

20 PAGES ROYAL 4to

of which 8 are in English.

**RATES OF SUBSCRIPTION.**

|                  |     |         |
|------------------|-----|---------|
| Urdu only        | ... | Rs. 2 8 |
| English only     | ... | " 2 8   |
| Urdu and English | ... | " 3 8   |

Terms payment strictly in advance

**RATES OF ADVERTISEMENT ENGLISH OR URDU.**

|                   | 3 Months. | 6 Months. | 12 Months. |
|-------------------|-----------|-----------|------------|
| One-eighth column | 3 Rs.     | 5 Rs.     | 9 Rs.      |
| One-fourth        | 5 "       | 9 "       | 16 "       |
| One-half          | 9 "       | 16 "      | 30 "       |
| One               | 16 "      | 30 "      | 50 "       |
| Full page         | 30 "      | 50 "      | 90 "       |

Jobs—2 as. per line for one insertion, subsequent insertions 1 a. per line. Minimum Charge Rs 1.

**MAKHZAN I MASIHI**

A FORTNIGHTLY MAGAZINE.

English and Roman Urdu.

Indian Church interests advocated.

Epitome of Religious News.

Sunday School Lessons expounded.

Ordinary price per annum Rs. 2/-

Salaries less than 40/ per men Rs. 1/8/-

Salaries less than 15 " Rs. 1/-

Address, MANAGER, MAKHZAN-I-MASIHI,

ALLAHABAD.

**MESSRS WYLIE & BROTHER**

LESSEES AND PROPRIETORS OF

**The Lodiana Mission Press**

have introduced new Machinery for both Typographic and Lithographic printing in any language and character used in North and North West India. The presses are propelled by steam and are capable of printing from 80,000 to 100,000 pages 8vo, daily.

Estimates of cost of printing are supplied on demand. *Special terms will be given for large orders.*

BINDING OF ALL KINDS DONE TO ORDER.

Address all orders to

**Mr. M. Wylie, Manager,**  
**Mission Press, Ludhiana.**

**BUBONIC PLAGUE.**

BUBONIC PLAGUE, a pamphlet by Dr. D. N. P. Datta, M. D; M. S. Edinburgh, Civil Surgeon, Hoshiarpur—  
In ENGLISH, and ROMAN URDU. Rs. 3/- per 100.  
In PERSIAN URDU and Nāgrī Rs. 1/8/- per 100.

**Sunday School Helps.**

LESSON LEAVES in Persian or Roman Urdu 2 as. per copy, per annum, post free. *Minimum order 8 copies.*

ILLUSTRATED LEAFLETS, Persian Urdu, 50 copies weekly, post free Rs. 1-8-0. *Minimum order 50 copies.*

Address THE MISSION PRESS, Lodiana.

**NOTICE.**

The Allahabad Christian College affiliated to the Allahabad University, teaches up to B.A. and B.Sc. For Particulars as to Staff, Fees, Hostels, etc.

Address

THE PRINCIPAL, THE JUMNA, ALLAHABAD.

**NOTICE.****BOARDING SCHOOL FOR CHRISTIAN BOYS.**

in attendance upon

**THE Jumna Mission High School.**

ALLAHABAD.

For particulars as to fees etc,

Apply to THE PRINCIPAL, ALLAHABAD.





### C. L. S. Publications.

|    |                                                      |       |
|----|------------------------------------------------------|-------|
| 1  | Kashf-ul-Haqqiq, In Urdu, 250 pp. 8 vo.              | 8 as. |
| 2  | Masih ki Talim, Boards & Cloth 320 pp. 4 as. & 8 as. |       |
| 3  | " " " Roman Urdu 8 as. & 12 as.                      |       |
| 4  | Rampal Singh Boards & Cloth, 143 pp. 2 as. & 4 as.   |       |
| 5  | Do. do. do. (Roman) 165 " 2 as. & 4 as.              |       |
| 6  | Hira's Quest, ya Talash-i-Haqq, 116 " 3 as. & 6 as.  |       |
| 7  | Do. do. do. Roman 133 " 3 as. & 6 as.                |       |
| 8  | Stories of Noble Women, 168 " 3 as. & 6 as.          |       |
| 9  | Halat i Japan Boards and Cloth 125 " 3 as. & 8 as.   |       |
| 10 | Story of Chandra Leela, Do. 120 " 2 as. & 6 as.      |       |
| 11 | Do. do. do. Punjabi ... 2 as. & 6 as.                |       |
| 12 | The Highest Honour ... 2 as. & 8 as.                 |       |
| 13 | The Incarnation of Vishnu, 128 pp. Paper 2 as.       |       |
| 14 | Transmigration or Eternal Life, 65 " do. 1 an.       |       |
| 15 | The Home of the Rishes. 50 " do. 1 an.               |       |
| 16 | Hindu Pilgrimage ... 34 " do. 6 pie.                 |       |
| 17 | History of the Plague ... 42 " do. 6 pie.            |       |
| 18 | Vedic Sacrifices, ... 20 " do. 3 pie.                |       |
| 19 | Vedic Worship ... 20 " do. 3 pie.                    |       |
| 20 | Eternity of the Vedas ... 16 " do. 3 pie.            |       |
| 22 | True and False Charity... 16 " do. 3 pie.            |       |
| 22 | The Necessity for Cleanliness 16 " do. 3 pie.        |       |
| 23 | Animal Worship ... 16 " do. 3 pie.                   |       |
| 24 | On Marriage ... 1 as.                                |       |
| 25 | Hindu Festivals ... 6 pie.                           |       |
| 26 | On Nursing. In English (net) ... 1 Rs.               |       |
| 27 | Punjabi Primer ... 3 pie.                            |       |

FOR THE ABOVE APPLY TO THE TRACT SOCIETIES AT  
LAHORE, ALLAHABAD. LUCKNOW AND  
LUDHIANA.

### Do You ride in a Rickshaw?

If you do, you will be interested in the very low prices charged for rickshaws at the Christian Boys' Boarding School, Ludhiana.

For ordinary work, even on the plains, a rickshaw is better than a carriage.

For particulars address

THE PRINCIPAL.

Printed and Published at the Mission Steam Press Ludhiana for the Editor by M. Wylie, Manager,—1906.

### Publications of the American Tract Society.

|                                                      |            |
|------------------------------------------------------|------------|
| Yisú Masih kaun tha. Urdu...                         | Price 1 a. |
| Mehdi Messiah of Qadian, Urdu & English ...          | 1 a.       |
| Greatest Discovery Exploded, Urdu and English 1 a.   |            |
| Fauzul Azim, Urdu, Boards & Cloth 2 as. & 4 as.      |            |
| Bhajan aur Gazalen for Village Christians Urdu 9 pie |            |
| Do. do. do. Panjabi 6 pie                            |            |
| Do. do. do. Nagri-Panjabi 6 pie                      |            |
| Prayers for Every day, do. Panjabi 6 pie             |            |
| Gem Tracts Urdu, tinted paper, and in packets 6 as.  |            |
| Gem Tracts English in packets of 100 each, 8 as.     |            |
| Religion of Islam Urdu, ... 1 a.                     |            |
| Only Believe Urdu per hundred 4 as.                  |            |
| What it is to be saved Urdu do. do. 1 p.             |            |
| Muslim Doctrine of Sinless Prophets Urdu ... 3 p.    |            |
| The Bible and Science ... do. ... 3 p.               |            |
| Miracles by B. B. Roy ... do. ... 6 p.               |            |
| Adam, where art thou (Moody) ... do. ... 6 p.        |            |
| What think ye of Christ (Moody) ... do. ... 3 p.     |            |
| Evidences of Christianity (B. B. Roy) do. ... 6 p.   |            |
| Safety, Certainty and Enjoyment ... do. ... 6 p.     |            |

### OTHER PUBLICATIONS.

|                                                 | Rs. | As. |
|-------------------------------------------------|-----|-----|
| Westminster Shorter Catechism, Roman Urdu...    | 0   | 1   |
| Do. do. do. Per. Urdu...                        | 0   | 1   |
| Westminster Confession and Shorter Catechism... | 0   | 5   |
| Roman Urdu Qurán, wide margin Cloth ...         | 4   | 0   |
| " " " " Sheep ...                               | 5   | 0   |
| Roman Urdu Hymn book—Cloth—Music ...            | 3   | 8   |
| " " " " large type, Cloth ...                   | 1   | 4   |
| " " " " small type, Limp ...                    | 0   | 8   |
| Rusum Nama—Book of Forms R. U. Cloth ...        | 0   | 8   |
| Greek—Urdu Lexicon, New Test., cloth. ...       | 1   | 0   |
| Plants of the Panjab and Sindh (Aitchison) ...  | 1   | 0   |
| History A. P. Mission 1834-'84 ...              | 0   | 8   |
| Report Conference 1862. ...                     | 1   | 0   |

These books will be sent to any address in India  
V. P. P.  
Address, LUDHIANA BOOK STORE  
MISSION COMPOUND, LUDHIANA.

### The Presbyterian Widows' & Orphans' Fund

This Fund is in a strong and prosperous condition as proved by recent mathematical tests. During 58 years, this Fund has paid nearly Rs. 70,000 in pensions. It has now capital of nearly Rs. 42,000 invested in Government paper. *The rates are lower than in any similar Pension Fund.* Any Indian Christian may secure a pension for his wife and children. The Managing Director will gladly give any information desired. Members will please send the names of friends who should join this Fund.

REV. WALTER J. CLARK, M. A.,  
MANAGING DIRECTOR,  
NAULUCKA, PANJAB.